

The background of the cover is a dark blue night sky. In the upper right corner, there is a stylized illustration of a planet with a ring, resembling Saturn, in shades of brown and orange. Several small yellow dots representing stars are scattered across the sky. Below the sky, there are wavy, horizontal bands of orange and red, suggesting a horizon or a stylized landscape. The bottom half of the cover is a solid yellow-orange color, featuring numerous small, elongated, orange-brown shapes that look like seeds or grains of sand.

# A IMÂMI RABBÂNÎ

A BIOGRAPHY OF  
IMÂM-I-RABBÂNÎ

HAKİKAT KİTABEVÎ PUBLICATIONS

## PART SEVEN

### A BIOGRAPHY of IMÂM-I-AHMAD RABBÂNÎ ‘quddisa sirruh’

This part is a translation from the book **Manâqib wa Maqâmât-i-Ahmadiyya-i-Saïdiyya**, written by Muhammad Maz-har ‘quddisa sirruh’, a son of Ahmad Sa’îd Fârûqî ‘quddisa sirruh’:

Ahmad-i-Fârûqî Serhendî ‘quddisa sirruh’, an acme for ârifs, a guide for owners of haqîqat, a paragon for the Awliyâ-i-kirâm, a darling of Allâhu ta’âlâ, the revitalizer and illuminater of the second thousand (Islamic) years, a qibla for the hearts of those who advance in the way leading towards Allâhu ta’âlâ, a peerless link in the Silsila-i-Zeheb, was fathered by Abd-ul-ahad. And this noble person, in his turn, was fathered by Zeynel’âbidîn, whose father was Abd-ul-hayy, whose father was Muhammad, whose father was Habîbullah, whose father was Refî’uddîn, whose father was Khawâja Nûr, whose father was Nasîr-ud-dîn, whose father was Suleymân, whose father was Yûsuf, whose father was Shu’âyib, whose father was Ahmad, whose father was Yûsuf, whose father was Shihâb-ud-dîn (better known with the name Ferrûh Shâh), whose father was Nasîr-ad-dîn, whose father was Mahmûd, whose father was Suleymân, whose father was Mes’ûd, whose father was Abdullah Wâ’iz-i-esghar, whose father was Abdullah Wâ’iz-i-ekber, whose father was Nâsir, whose father was Abdullah ibni ‘Umar, and whose father, finally, was hadrat ‘Umar ul-Fârûq ‘radiy-Allâhu anhum ajma’in’.

Each and every one of Imâm-i-Rabbânî’s ‘quddisa sirruh’ fathers and grandfathers possessed ‘ilm and ikhlâs and was at the same time one of the Shaikhs and notables of his own time. All of them were extremely venerable persons and were among the Awliyâ-i-kirâm.

Great Walîs such as Mawlânâ Ahmad Nâmiqî Jâmi and Halîlullah-i-Bedahshî had foretold the advent of Imâm-i-Rabbânî ‘quddisa sirruh’. In fact, our master, the Messenger of Allah ‘sall-Allâhu alaihi wa sallam’ had given the good news that he would

come. The hadîth-i-sherîf expressing this good news is written in the book **Jam'ul jawâmî'**, by Imâm-i-Suyûtî, who quotes it from Ibnî Mes'ûd Abd-ur-Rahmân ibnî Yezîd, and who quotes it from hadrat Jâbir 'radiy-Allâhu anhum'. The hadîth-i-sherîf purports: **"From among my Ummat (Muslims), someone called Sila will appear. Many, many people will enter Paradise through his shafâ'at (intercession)."** 'Sila' means 'conjoiner', 'uniter', 'unifier'. Later, he was called so on account of his unifying two branches of knowledge, i.e. Tasawwuf and Fiqh. Scholars contemporary with him addressed him with this nickname. As a matter of fact, in a letter he wrote to his son Muhammad Ma'thûm 'quddisa sirruh', he says, "I pay my hamd (gratitude, laud and praise) to my Rabb (Allâhu ta'âlâ), who has made me a sila between two oceans."

He honoured the world with his presence in the hijrî lunar year 971, and passed away on the twenty-ninth, Tuesday, of the month of Safar in 1034 [A.D. 1624]. He was only a child when lights of maturity, wilâyat and hidâyat shone on his blessed, pure forehead. As a small child he was honoured with fruitfull inspirations to the heart from Shâh Kemâl Kihtalî-yi-Qâdirî 'rahmatullâhi aleyh', who directly inspired into him the nisbat-i-qâdiriyya.

It took him only a short time to memorize the Qur'ân al-kerîm. Then, acquiring knowledge from his father and from the time's greatest scholars, he became a great scholar. He derived great benefit from his father and attained ma'rifats of Tawhîd in his presence. He received the ijâzat (certificate) of Irshâd (guiding disciples in the way of Tasawwuf) in the paths of Cheshtiyya and Qâdiriyya. He became a substitute for his father. When he was seventeen years old he became a master in zâhirî and bâtinî (pertaining to heart) knowledge. He began to publish his knowledge and educate disciples in the two great branches. He would read books written by great leaders of Naqshbendiyya order with great enthusiasm and looked forward to meeting one of the superiors of this order. He kept this yearning and zeal in his heart till he eventually attained the matchless sohbat and company of Khwâja Muhammad Bâkî 'quddisa sirruh', one of the greatest leaders of this order, an owner of irshâd (guidance) and hidâyat (guidance to and attainment of the right way), a corroborator of Islam, an owner of haqîqats.

Having attained this blessed company, which draws one

towards Allâhu ta'âlâ and lifts one up to very high ranks, he joined the order of these great people. Holding fast to their services and strictly observing the âdâb (subtle standards) of sohbat, he attained nisbat-i-Naqshbandî in two months plus a few days. Showers of knowledge and ma'rifat, like April rain, began to pour into his blessed heart. His master, Khwâja Bâkî-billâh 'qaddas-Allâhu sirrahul'azîz' frequently said about him, "Ahmad is one of the Murâds and Mahbûbs." This was the reason for his rapid progress. He became like a sun illuminating the entire world. His master gave him the good news that he had attained very high ranks and would be able to make others attain these ranks, that he was very close to Allâhu ta'âlâ, and said, "On my way back to India after having received my ijâzat from my master Emkenghî 'quddisa sirruh', I came to the city of Serhend where you were. I had a dream, wherein they told me I was in the vicinity of a qutb (a person who occupies the highest rank) and showed a vision of that high person. You are that high person (whose vision I saw in my dream). It was during another of my travels through Serhend when I saw a torch extending up to heavens and illuminating the entire world from the farthest east to the remotest points in the west. I beheld that the light coming from the torch became brighter and brighter and crowds of people lit their own candles from the torch. I know this dream as good news, a harbinger of your coming to the world."

As Khwâja Bâkî-billâh 'quddisa sirruh' sent Imâm-i-Rabbânî 'qaddas-Allâhu sirrahul'azîz' with ijâzat-i-mutlaq (full authorization) to the city of Serhend, he withdrew from his own position and trusted the business of educating and training his disciples, including his sons, to him, and said, "Ahmad is a sun outshining thousands of stars like us. There have been only one or two like him in this Ummat. And today there is next to no one like him under the celestial dome. I look on myself as one of his satellites [pupils]. All his ma'rifats are correct and approved by Prophets 'alaihimus-salâm'." In fact, his master as well as his disciples would attend his sohbat in order to receive fayz and nûr from him.

Having attained high grades and unequalled ranks, Imâm-i-Rabbânî came to Serhend and set about educating people who yearned for attaining love of Allâhu ta'âlâ. Echoes of guidance spread throughout the world. Calls of hidâyat inspired spring weather into hearts, producing many a renovation and green foliage. The drum of Qutb-ul-aqtâb was beaten in his name. A

mere compliment received from him would suffice for one to attain high grades of Wilâyat. Abdâls and Awtâds ran for his company. His lights of Wilâyat, his barakats of karâmat are too occult to express in words or writing. People who were stranded in the desert of aberration and bewilderment attained hidâyat in his sohbat.

People who were about to drown in the sea of remoteness reached the shore of closeness through his favour. Pursuers of haqîqat and ma'rifat crowded around him like ants. Sultans, commanders, governors shone with the light emanating from this source of Hidâyat. The fayz pouring like April rain on the disciples in his presence was an object of envy for angels in the seven skies. Upon hearing about his greatness and kerâmats, learned and eminent people far and near hastened to rub their faces on his threshold, which radiated Wilâyat. Owing to his fruitful tawajjuh and attention, which attracted one towards Allâhu ta'âlâ, they attained spiritual peace and nûr and tawhîd without any mushâhada or effort, without taking pains. Without having to dive into the sea of Wahdat, it became possible for them to disappear into the ocean of Ahâdiyyat without any toil. Slightest care on his part would result in the mushâhada of Wahdat in the kathrat, jazbas (raptures) of love and ma'rifats of heart. The nisbat (order) of Ahrariyya became strong again, so that it spread throughout the world owing to his fruitful efforts. Other nisbats beyond the already known sulûk and jazba were discovered. Self-abnegations, such as fasting without making iftâr (eating at the time of breaking fast), subjecting oneself to mortifications for forty days, doing without food and drink, keeping away from people, methods commonly used by people preceding him, were no longer things to be aspired after for people matured in his company. These arduous methods left their places to moderations such as being temperate in worships and observing the Sunnat strictly in prayers and deeds. Perfections that would normally cost years' mortifications would be attained in a moment owing to his barakat and tawajjuh. His blessed person 'rahmatullâhi ta'âlâ aleyh' became a great gift from Allâhu ta'âlâ and a representative of His Messenger 'sall-Allâhu alaihi wa sallam'. He was entrusted with the duty of guidance and leadership of unending paths. He became the mujaddid of the second thousand years. Thus, any sort of fayz and barakat coming to anyone till the end of the world will be coming through him. With his quite new teachings, unheard - of ma'rifats, secrets that

had never been revealed by anyone before him, and extraordinary kashfs which no one else had attained, he started a new trend; this fact is as obvious as the sun.

At the beginning of every hundred years a **Mujaddid** (person to reconsolidate, to restore Islam) will come. However, there is a great difference between mujaddids coming every hundred years and those who come every thousand years. Difference between these two kinds of mujaddids is equal to and even more than the difference between a hundred and a thousand.

Mujaddid is the person who serves as the medium for all sorts of fayz and barakat coming to people in his time. Even those lucky people called Qutb, Awtâd, Budalâ and Nujabâ ‘qaddas-Allâhu ta’âlâ esrârahum-ul-’azîz’ receive their fayz through him.

The time of Imâm-i-Ahmad Rabbânî ‘quddisa sirruh’ can be described as follows: During the earlier dispensations, whenever an Ummat degenerated and the earth was covered with zulmat, a new great Prophet called Ulul’azm would come and a new religion would be revealed to him. The most useful Ummat is the Ummat of Muhammad ‘alaihi-salâm’. And the Prophet of this Ummat is the finality of all Prophets ‘alahim-us-salawâtu wa-t-taslîmât’. Scholars among this Ummat are like the Prophets of Benî Isrâ’îl (Children of Israel). This fact is stated in a hadîth-i-sherîf. It was decided (by Allâhu ta’âlâ) that existence of scholars in this Ummat would be sufficient (for Muslims). Therefore, one thousand years after our master the Prophet ‘sall-Allâhu alaihi wa sallam’, a noble person with perfect ma’rifat, knowledge and wisdom would be necessary to take the place of one of the past Prophets called Ulul’azm. For the latest period of the Muslim dispensation would begin one thousand years after our master the Prophet’s ‘sall-Allâhu alaihi wa sallam’ death. Elapse of one thousand years is a matter of paramount importance and it is a major factor in the changing of situations. Since there would not be any change in this Ummat and in this religion, it would, beyond doubt, be necessary that the standard of spirituality and the firmness of guidance possessed by the earlier Muslims be reinstated in the later generations. Thus, Imâm-i-Ahmad Rabbânî’s ‘quddisa sirruh’ blessed person was equipped with all the perfections peculiar to prophethood and messengership and distinguished from others. People who observe his astoundingly unusual information, his ma’rifats pertaining to the Zât-i-ilâhî (Person of Allâhu ta’âlâ), his purely beautiful moral quality and

his oral and written statements describing hâls, mawâjids, tajallîs and zuhûrs, will see this fact well. For these things are the essentials of the Islamic religion and make up an epitome of the teachings pertaining to Allâhu ta'âlâ, His Person and Attributes. Innumerable secrets and meanings, the haqîqat (the essence, the real inner meaning) of Kâ'ba-i-mu'azzama, the haqîqat of Qur'ân al-kerîm, the haqîqat of namâz, ma'bûdiyyat-i-sirfa, degrees of muhabbat (love) called hillat, muhibbiyyat and mabhûbiyyat, the grades termed ta'ayyun-i-wujûdî, ta'ayyun-i-hubbî, lâ-ta'ayyun, the zuhûr (manifestation) of properties called mabda-i-ta'ayyun in creatures, mabda-i-ta'ayyuns belonging to Prophets and angels, to which of the Divine Attributes or Names the idiosyncratic talents of each of his disciples were related, to what Prophet each of the Awliyâ was related as a result of natural identity (mashrab), e.g. Muhammadi-ul-mashrab, Ibrâhîm-ul-mashrab, etc., their own wilâyat related to muhibbiyyat and mabhûbiyyat-i-zâtiyya, their inner natures and peculiarities, the haqîqat of being a qayyûm, secrets of sabâhat and malâhat and combination of these two graces, and many other secrets and meanings were bestowed on him by Allâhu ta'âlâ. None of the Awliyâ 'rahmatullâhi ta'âlâ alaihim ajma'in' had mentioned these values. A summary of these values is written in his three books titled **Mektûbât** and in his other seven pamphlets.

The Imâm 'quddisa sirruh' had innumerable kashfs and karâmats. We will write a few of them in order to become blessed:

1- One of the Imâm's disciples wrote a letter to him, asking, "Did the Ashâb-i-kirâm attain these ranks which you have been telling about? If so, did it occur at once or gradually?" The Imâm said that a question of this sort could be answered only in a sohbat (by being together). The questioner visited him for his sohbat. The imâm made tawajjuh to him (turned his attention towards him), bestowing on him all the nishats he possessed, and said, "What did you see?" Upon this the person threw himself down to hadrat Imâm's feet and said, "Now I know that the Ashâb-i-kirâm 'alaihim-ur-ridwân' attained all the ranks of wilâyat with only one sohbat with Rasûlullah 'sall-Allâhu alaihi wa sallam'."

2- Mawlânâ Yûsuf was ill. It seemed that he was to die soon. Imâm-i-Rabbânî visited him. Mawlânâ Yûsuf requested tawajjuh and himmat. So the Imâm 'quddisa sirruh' went in murâqaba (contemplation, profound meditation) and made him attain the

grades of Fanâ and Baqâ. Upon this, the latter, badly ill as he was, informed with the realized improvements taking place in his heart. As soon as his progress reached its zenith he attained Allâhu ta'âlâ (passed away).

3- Some of the Imâm's disciples expressed their wish to visit the Ghaws-ul-a'zam Abd-ul-qâdir-i-Geylânî 'quddisa sirruh'. The Imâm remained silent and made tawajjuh towards the soul of the Ghaws-ul-a'zam 'radiy-Allâhu anhumâ'. Hadrat Abd-ul-qâdir-i-Geylânî's blessed soul appeared and he and some of his senior disciples honoured the place with their presence. Those disciples of the Imâm's who were present at the place visited the guests and received fayz from them.

4- Someone suffering from leprosy begged the Imâm to pray for the restoration of his health. When the Imâm made tawajjuh the person regained his health completely.

5- A hâfid whose duty was to recite Qur'ân al-kerîm in the circle became badly ill. Everybody was hopeless. Imâm-i-Rabbânî said, "I have admitted him under my protection." The person recovered immediately.

6- He was on a safar (voyage, travel). The weather was unbearably hot and heavy. Exhausted, his companions and disciples begged him to intercede for mercy. The Imâm 'quddisa sirruh' trusted himself to Allâhu ta'âlâ. Presently, a cloud appeared and poured some light rain. It was no longer hot. Nor was there any dust left.

7- Some of his adherents found a Hindu idol temple empty at a remote place and broke the idols. They had hardly finished doing this when they found themselves surrounded by fully armed idolaters awaiting them with their swords drawn. The adherents sought asylum with the Imâm, begging him for help. Imâm-i-Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' appeared at the place and said, "Don't worry! You will soon be receiving help from the unknown." A number of horsemen came into sight and protected the beloved born slaves from the unbelievers.

8- One of his disciples met a lion in the country. There was no place to shelter. He sought asylum with the Imâm and begged for help. The Imâm appeared with a walking stick in his hand and hit the fierce animal hard. The lion ran away and the disciple was saved.

9- A pious person living in a far away country heard about the



Imâm's fame and came to the city of Serhend. Someone invited him to his house to spend the night there. When he said that he was there to receive fayz from the Imâm and that he was very happy because he was going to be blessed with the honour of joining his disciples, the host began to vituperate hadrat Imâm, using filthy language about him. Deeply saddened and embarrassed, the pious person committed himself to the Imâm's soul and begged him through his heart: "I am here only with the intention of serving you for Allah's sake. This person wants to deprive me of this happiness." Imâm-i-Rabbânî appeared, exasperated and with his sword drawn, and cutting the denier to pieces he left the house. When the pious person was blessed with the Imâm's presence the following morning and attempted to relate the previous night's event, the Imâm preferred to conceal his kerâmat, saying, "Do not relate by day what happened at night."

10- One of the Imâm's 'quddisa sirruh' deniers invited one of the Imâm's disciples to his home. Putting something to eat in front of the guest, the host began to speak ill of Imâm-i-Rabbânî 'rahmatullâhi ta'âlâ aleyh'. The disciple was vexed and wished to go back to the Imâm's place. This stirred the Ghayrat-i-ilâhî, whereupon all the limbs of the denier's body broke and the body was torn to pieces. Terrified, the disciple left the house and made for the Imâm's place. The Imâm was standing at the door, as it was his blessed habit. Holding his disciple by the hand, he took him to the denier's house. They entered the house. The Imâm supplicated to Allâhu ta'âlâ for the resuscitation of the dead person. Allâhu ta'âlâ accepted his supplication. When they stood up some time later, he said to his disciple, "Don't tell anyone about this event as long as I am alive."

11- One day ten of the Imâm's disciples invited him to have (the dinner called) Iftâr with them and all the ten invitations happened to be for the same evening. Accepting all the invitations, he had Iftâr with all the ten families at the same time in the same evening.

12- He said one day, "The desire I had had to visit the Ka'ba-i-mu'azzama became so overwhelming that it was all but impossible for me to endure it any longer. By the grace of Allâhu ta'âlâ, this zeal and devotion generated so powerful an attraction that I found the Kâ'ba-i-mu'azzama by my side and was honoured with tawâf (visiting the Kâ'ba)."

We shall quote a few of the sayings that emanated from Imâm-i-Ahmad Rabbânî's 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz' blessed heart and were expressed through his blessed pen's tongue:

He stated: All things seen and known are muqayyad. [They are dependent on other things.]. They are not [worth being] maqsûd (thing(s) wished for) or matlûb (thing(s) aspired after). What is [worth being] matlûb is what is free and far from all bounds and dependencies. Then, it must be looked for beyond seeing and knowing.

He stated: Sayr and Sulûk consist of progress in knowledge.

He stated: What camouflages the Awliyâullâh 'rahmatullâhi ta'âlâ alaihim ajma'in' from others' sight, and prevents them from being identified, is their human properties. These people need what other people need. Being Awliyâ will not exempt them from this need.

He stated: Allâhu ta'âlâ has concealed His Walî born slaves in such a way that their own zâhir (physical senses) are unaware of the perfections in their hearts, nonetheless for others' identifying them.

He stated: Yâ Rabbî (o my Allah)! What a mystery it is that Thou hast made them Awliyâ (beloved born slaves) for Thine Self. Their bâtin (hearts) are like nectars. A person who tastes one tiny drop of them will find endless life and attain eternal felicity. Their outward appearances, on the other hand, are like fatal poison. He who evaluates them only by looking at their outward appearances will end up in eternal death.

He stated: Man's creation is intended for him to do his duties as a born slave. The highest of the ranks of Wilâyat is the rank of 'abdiyyat (being a born slave). There is no rank above it.

He stated: They bless only one out of thousands of people with the honour of Ikhâlâs and the rank of Ridâ. This faqîr (hadrat Imâm-i-Ahmad Rabbânî means himself) was blessed with Ikhâlâs and Ridâ, which are the ultimate goals, only after ten years' progress in this way. As alms from our master the Prophet 'sall-Allâhu alaihi wa sallam', the essence, the inner nature (haqîqat) of these mysteries was entirely explained to me. May hamd-u-athanâ (laud, praise and gratitude) be to Allâhu ta'âlâ for this blessing.

He stated: The way taken (and guided) by these superior

people ‘rahmatullâhi ta’âlâ alaihim ajma’in’ is extremely valuable and very sacred. It has been based on the principle of adapting yourself to the Sunnat. Now I have no desire but to revive one of the Sunnats of Rasûlullah ‘sall-Allâhu alaihi wa sallam’. Let those who aspire after hâls, mawâjids and zawks have them. The heart should be enriched with the nisbat [following the way] of our superiors and the zâhir (body, outward appearance, actions) should be decorated with (obeying) the Ahkâm-i-Islâmiyya. [Ahkâm-i-Islâmiyyâ means Islam’s commandments and prohibitions].

He stated: Prophets ‘alaihim-us-salawâtu wa-t-taslîmat’ were sent to India. I see bright nûrs (lights, haloes) on their graves. I could show their graves one by one if I wanted to. Yet people are mostly disinclined to believe such statements.

He stated: The word ‘riyâzat’ (mortification) has meant ‘subjecting oneself to hunger’, ‘fasting’ to (most) people. However, steady strictness about eating as much as our religion prescribes is more difficult and more useful than performing supererogatory fast for thousands of years.

He stated: If delicious, sweet food is offered to a person and if he eats as much of it as our religion prescribes and leaves the rest though he has appetite and wishes to eat it all, this abstention of his is a powerful way of riyâzat and it is much better than the other methods of riyâzat.

He stated: I saw the Sarwar-i-kâinât ‘sall-Allâhu alaihi wa sallam’. He wrote an ijâzat for me, saying, “I have not written an ijâzat like this for anyone after my As-hâb.” Then he gave me the good news: “On the rising day thousands of people will enter Paradise through your shafâ’at.” He made me a mujtahid in the ‘Ilm-i-Kelâm.

He stated: “I saw Islam. It stopped at our place like a caravan stopping at a caravanserai.” As he said so he pointed to his mosque and to his convent.

He stated: One morning I saw Imâm-i-a’zam ‘rahmatullâhi aleyh’ and his teacher and his disciples arriving. I found myself immersed in their haloes. I attained a special Fanâ in the nisbat of those great people. Likewise, at some other time Imâm-i-Shâfi’î ‘rahmatullâhi aleyh’ and his teacher and his disciples appeared. This time their haloes covered me all over. I attained Fanâ in their nisbat, too.

He stated: Ghaws-ul-a'zam (Abd-ul-qâdir Geylânî) 'quddisa sirruh' and the great Shaikhs of Qâdirî path 'rahmatullâhi alaihim' visited me. With the arrival of these great people, I found myself in the haloes of Qâdirî nisbat (path). I thought to myself, "I was educated by the superiors of Naqshbandî. How is it that the Qâdirî order seems to have had more effect on me?" As soon as this thought passed through my heart, hadrat Khwâja-i-jihân Bahâ-ad-dîn Bukhârî 'quddisa sirruh', accompanied by his disciples, honoured the place with his presence and sat against the Ghaws-us-saqaleyn. Addressing the other group, he said, "Ahmad is one of us. He attained perfection and maturity through our methods of education." In the meantime, leaders of the orders Cheshtiyya and Kubrawiyya arrived, too. They poured their own nisbats into my heart. They gave me new ijâzats. I already was in possession of the nisbats of those superior people, and now they became firmer and brighter. If I wish, I can make my disciples reach perfection through all these paths.

He stated: One day I was pervaded with a feeling of seeing my deeds deficient. I was in a mood of utter penitence and contrition, when I heard a voice saying, "I have forgiven thee and those who invoke through thee, whether through another means or without any intermediary in between, till the end of the world," as it had been expressed in the hadîth-i-sherîf, **"If a person humiliates himself for the sake of Allâhu ta'âlâ, Allâhu ta'âlâ will exalt him."**

He stated: "They have shown me all those men and women who have joined our order as well as those who will join us through means or directly till the end of the world. They have given me their names, family names, and countries. I could name them all one by one if I liked to. All these people have been forgiven for my sake.

He stated: I have been given the good news, "If you attend a person's funeral he shall be forgiven." I was also inspired, "If you ask for a dead person's forgiveness, his torment shall be stopped once and for all." At some other time I was inspired, "If a handful of soil from your grave is put on a grave, the person lying in this grave shall attain maghfirat-i-ilâhiyya (Allah's forgiveness)." [This shows how great the person who lies in this grave (hadrat Imâm Rabbânî) must be].

He stated: The essence of the path with which Allâhu ta'âlâ has specially blessed this faqîr (Imâm-i-Rabbânî) is the path of Ahrâriyya, in which all the hâls (spiritual states), which are

normally attained at the end (in the other orders of Tasawwuf), have been placed in the beginning. Edifices, kiosks have been built on this foundation. If this foundation had not been so strong, the situation would not be as it is today. This valuable seed was brought from Bukhârâ and Semerkand and sown in India, whose essence descends from the soil of Medîna-i-Munawwara and Mekka-i-mukarrama. It was watered with water of fazîlat (virtue) and ikrâm (kindness, blessing) for years. It was grown with ihsân (grace, kindness, blessing). When it matured and reached perfection, today's fruits of knowledge and ma'rifat came into being.

He stated: We have been inspired that hadrat Mahdî 'alaihi-ir-rahma' will be in this nisbat of ours; he will read and accept what we have written in ma'rifat and haqîqat.

He stated: Allâhu ta'âlâ, with his Fadl and Kerem, has endowed on us (hadrat Imâm-i-Rabbânî means himself) all sorts of perfection that a born slave could possess, [with the exception of the rank of Prophethood].

The virtues and peculiar values Imâm-i-Ahmad Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz' was invested with are beyond the limits of enumeration. As a singular blessing, Allâhu ta'âlâ honoured him with the fortune of adapting himself to our master the Messenger of Allah 'sall-Allâhu alaihi wa sallam' in all the seven categories. [The seven categories of following our master Rasûlullah 'sall-allâhi alaihi wa sallam' are explained in detail in the thirtieth (30) chapter of the first fascicle **Endless Bliss**]. He (Allâhu ta'âlâ) made him privy to the mysterious secrets hidden in the (âyats called) Mutashâbihât and Muqattaât in Qur'ân al-kerîm. He made him attain to the perfections peculiar to (people called) Sâbiqs. [Prophets 'alaihim-us-salâm' and the highest ones of their As-hâb are called Sâbiq]. He was blessed with the rank of Qayyûm-i-'âlam. Some of his disciples attained the rank of Qutb dependent on him. A new path beyond (the stages called) the Jazba and Sulûk and the Sayr-i-âfâqî and the Sayr-i-enfusî came into being.

With the barakat of his management, the Islamic religion became very powerful, especially in India. Islamic works of art, which had been destroyed and neglected in the time of Ekber Shâh, were restored. Many disbelievers became Muslims in his hands. Thousands of sinners made tawba. Writing effective letters to the time's powerful governors and commanders, among whom

were his adherents and disciples such as Abd-ur-Rahîm Khân, who was famous for his name Khân-i-Khânân, and Nawwâb Ferîd Murtadâ Khân and Muhammad a'zam Khân, he encouraged them to promote and spread Islam and to promulgate the belief of Ahl as-sunna wa-l-jamâ'a. And these people, obeying his blessed advice, put forward efforts for the fulfilment of this purpose and served for the maintenance of the religion. They did this so successfully that the darkness of bid'at and disbelief turned into light of Îmân and Sunnat. He assigned his highly educated disciples to the task of teaching the zâhirî teachings (teachings pertaining to worships) and the bâtinî ma'rîfats (occult knowledge pertaining to heart and soul) to people and sent them everywhere. A few of them are: Mawlânâ Hamîd-i-Benghâlî, Mawlânâ Muhammad Siddîq-i-Bedahshî, Shaikh Muzammil, Mawlânâ Tâhir-i-Bedahshî, Mawlânâ Ahmad-i-Riwanbî, Kerîm-ad-dîn Hasan-i-Abdâlî, Hasan-i-Berkî, Mawlânâ Abd-ul-Hayy-i-Belhî, Mawlânâ Hâshim-i-Kishmî, Mawlânâ Bedreddîn-i-Serhendî, Yûsuf-i-Berkî, Hâdjî Hidir-i-Afghânî, Khwâja Muhammad Sâdiq-i-Kâbilî, Mawlânâ Yâr Muhammad Qadîm-i-Talkânî, and others 'rahmatullâhi ta'âlâ alaihim ajma'in'.

These people are some of the Imâm's distinguished disciples. Millions of people received fayz through these people's sohbat and attained the rank of Wilâyat. He gave very sublime good news to these exalted disciples of his and inspired people to attaining the sohbat of these distinguished people. To some of his disciples he gave the good news that they had attained ranks of Wilâyat and Qutb.

Nûr Muhammad Punti 'rahmatullâhi aleyh' is one of his greatest disciples. He (the Imâm) said about him, "He is one of the rijâl-ul-ghayb. He is either among the Nuqabâ or one of the Nujabâ."

Bedî'ud-dîn-i-Sehârenpûrî 'quddisa sirruh' received many kindnesses and praisals from our master the Prophet 'sall-Allâhu alaihi wa sallam' in his dreams. In one of these occasions the Messenger of Allah 'sall-Allâhu alaihi wa sallam' said to him, "You are the sirâj, the candle of India." He was also blessed with the fortune of becoming the time's qutb.

Mawlânâ Ahmad-i-Berkî 'quddisa sirruh' passed all the stages of sulûk in one week. He, too, attained the honour of becoming the qutb of his country.

Mawlânâ Muhammad Tâhir-i-Lâhorî ‘quddisa sirruh’ was another one who was honoured with the blessing of becoming the qutb for his country. Allâhu ta’âlâ sent him the following message through inspiration: “I have salvaged from Hell fire all of those people to whom thou hast made tawajjuh. I have forgiven anyone who pays homage to thee.”

Sayyid Âdam-i-Bennûrî ‘quddisa sirruh’ would make the disciple attain the grade of Fanâ-i-qalbî and the Nisbat-i-khâssa at first tawajjuh, even during the telkîn. Allâhu ta’âlâ blessed him with a special methodology, a special path. This methodology is termed **Ahsaniyya**. Through this methodology, which was peculiar to him, he would attract people towards Allâhu ta’âlâ. The good news informing about this fact had been given to him by Imâm-i-Rabbânî ‘quddisa sirruh’, who had said, “Through an unknown way you shall be given more than you have received from us. Anyone who joins your way has been forgiven. On the Rising Day you shall be given a banner. People who have recourse to you and follow your way shall enjoy comfort in the shade of your banner on the Rising Day.” More than four hundred thousand people made tawba in his hands. He had one thousand disciples who had attained perfection. On his arrival in Medîna-i-Munawwara, (he greeted the Messenger of Allah ‘sall-Allâhu alaihi wa sallam’ and) his salâm (greeting, salutation) was acknowledged by the Prophet and he had the honour of musâfaha (shaking hands) with the Prophet, a blessing which has not even fallen to the lot of a few distinguished people. At that lucky moment, a voice was heard to say, **“O my son! Stay with me!”** Indeed, he passed away in Medîna-i-munawwara.

Another one was Sayyid Muhammad Nu’mân-i-Bedahshî ‘quddisa sirruh’. Imâm-i-Rabbânî wrote to him in one of his letters: “The crescent of your perfection has become like the full moon against the sun. All the values given to the sun have been reflected on it.” Also, he gave him the good news that he was a qutb. He had very effective and abundant guidance. He attracted hundreds of thousands of people to Allâhu ta’âlâ. The time’s emperor was alarmed at the great number of his disciples. Inviting him from Dakka, he took him under his protection. Once he said, “I saw our master the Prophet ‘sall-Allâhu alaihi wa sallam’ in my dream. Abû Bekr as-Siddîq ‘radiy-Allâhu anh’ was with the Sarwar. The Messenger said, ‘O Abâ Bekr! Tell my son Muhammad Nu’mân: Anyone liked and accepted by Ahmad (Imâm-i-Rabbânî) is liked and accepted by me and by Allâhu

ta'âlâ. Anyone disliked and rejected by Ahmad is disliked by me and by Allâhu ta'âlâ.' Because I was one of the people liked and accepted by Imâm-i-Ahmad Rabbânî, I rejoiced greatly at this good news. I was still enjoying this peaceful joy, when the Messenger of Allah stated again: 'Tell my son Muhammad Nu'mân: Anyone liked and accepted by you is liked and accepted by Ahmad. And anyone liked and accepted by him is liked and accepted by me and by Allâhu ta'âlâ. Anyone you dislike and reject, Ahmad and I and Allâhu ta'âlâ will dislike and reject, too.



## **EXALTED SONS of IMÂM-I-RABBÂNÎ**

### **‘quddas-Allâhu ta’âlâ erwâhahum’**

Imâm-i-Rabbânî has eight sons and two daughters:

Muhammad Sâdiq ‘quddisa sirruh’ is the Imâm’s ‘quddisa sirruh’ eldest son. He was born in the hijrî year 1000. He was only eight years old when Imâm-i-Rabbânî attained Khwâja Bâkî-billâh’s sohbat. He took him along. So he was blessed with hadrat Khwâja Bâkî-billâh’s looks at that very young age. With the barakat of his tawajjuh he attained hâls, raptures and unbelievable valuables. He was flooded with kashfs, zawks, ecstasies and immersion into haloes, so much so that his blessed father (Imâm-i-Rabbânî) told his disciples to “Buy Muhammad Sâdiq some food from the market place [because food from a market place would be somewhat doubtful]. This will deplete the inundation of hâls to some extent!”

He acquired most of the teachings pertaining to mental (scientific) and traditional (religious) knowledge in the presence of his father. By the time he was eighteen years old he had completed his education in zâhirî knowledge and taken up teaching in due diligence and perseverance.

His father ‘quddisa sirruh’, in a letter he sent to him, wrote as follows: “It has been inferred from your letter that you have an affinity with the Wilâyat-i-khâssa-i-Muhammadiyya ‘sall-Allâhu alaihi wa sallam’. I thank Allâhu ta’âlâ for this. For I have been desiring for some time that you attain this great blessing. One day, I made tawajjuh towards you so that you should reach this fortune. I happened to find you in the Wilâyat-i-Mûsawiyya. So you were made to progress in that path and were transferred into Wilâyat-i-Muhammadiyya. I pay my hamd to Allâhu ta’âlâ for this.”

His blessed father said about this son of his, “My esteemed son Muhammad Sâdiq ‘rahmatullâhi aleyh’ has become an abstract of the ma’rifats which this faqîr (Imâm-i-Rabbânî) possesses. He has passed beyond the grades of Jazba and Sulûk. My son is among those who are privy to my subtle, occult and secret ma’rifats. He has been protected against erring.”

When he was twenty-four years old, bubonic plague broke out and spread in the place he lived, killing many people. His blessed father made tawajjuh for the elimination of the nuisance. However, it was understood that the plague would not go back without receiving the high premium it had come there for. So this son of Imâm-i-Rabbânî's bowed to his destiny and sacrificed himself for Allah's born slaves. He passed away on the ninth day of Rabî'ulawwal in 1025 [A.D. 1615]. Some time later the plague lost its grip. One of our superiors had a dream wherein a voice said, "If a person suffering from bubonic plague writes the name Muhammad Sâdiq on a piece of paper, melts it or only dips it in water and drinks the water, he will get rid of the plague." The news spread in the city. People suffering from plague did so and recovered. In fact, even a bit of soil from his grave would be enough as a cure against the epidemic. Imâm-i-Rabbânî was very deeply grieved at the death of this son of his. He says in one of his letters, "The death of my late son was a great catastrophe. He was one of the âyats of Allâhu ta'âlâ, a sign from him. He was one of the Rahmats (acts of compassion) coming down from the Rabb of 'âlam (worlds). Very few people have obtained equal amount of zâhirî and bâtinî knowledge he acquired within these twenty-four years." He was in a continuous state of hudû' and khushû' and always considered himself humble and imperfect. He would supplicate Allâhu ta'âlâ bemoaningly. He stated, "Each Walî has asked for something from Allâhu ta'âlâ. What I have asked for is tazarru' and iltijâ (supplication and taking refuge)."

Khwâja Muhammad Sa'id 'quddisa sirruh' was born in the hijrî year 1005. He passed away on the twenty-seventh of the month of Jamâz-al-âkhir in 1070 [A.D. 1659]. He was very small in the time of Khwâja Muhammad Bâkî billâh 'quddisa sirruh'. Therefore, it may seem that he did not attain the blessing of the Khwâja's khuzûr. However, the Khwâja (Bâkî billâh) said, "Muhammad Sa'id is such a person that he received nisbat from me in my absence." He attained zâhirî and bâtinî perfection in the presence of his father. He was seventeen years old when he perfected himself in mental and traditional knowledge. Like his noble father, he was perfect in observing the religious rules, graced with taqwâ, immaculate in adapting himself to the Sunnat, and determined in acting upon the 'azîmat. He was soft-spoken and modest. He did not attach any importance to worldliness. He was a documentary source and occupied a very high rank in the knowledge of Hadîth.

And in the knowledge of Fiqh he was the very authenticity itself. Whenever Imâm-i-Rabbânî meant to inquire into a matter pertaining to the knowledge of Fiqh, he would commune with this son of his. He admired his true and sound answers and uttered benedictions over him. He reached all the ranks of kemâl (perfection) and tekmîl (perfecting) in the elevated presence of his father. He was given ijâzat and commanded to guide the disciples. He was prudent and far-sighted not only in matters pertaining to the Hereafter, but also in worldly affairs. In fact, Imâm-i-Rabbânî ‘quddisa sirruh’ would consult with him in many questions. He was his magnificent father’s companion in batinî knowledge (knowledge pertaining to heart and soul). Very few people were informed with the mysteries imparted to him. People physically afflicted would seek remedy in him, and people with unhealthy hearts would attain presence of soul and tranquility in his tasarruf (power of disposal). This state of his was fully concordant with the following statement made by Bahâ-ud-dîn-i-Bukhârî ‘quddisa sirruh’, who was one of the (spiritual) inheritors of our master the Prophet ‘alaihis-salâm’: “We have attained a grace, a blessing from Allâhu ta’âlâ.”

Imâm-i-Rabbânî ‘qaddas-Allâhu ta’âlâ sirrah-ul’azîz’ stated: “Muhammad Sa’îd is one of the ‘Ulamâ-i-râsikhîn. Muhammad Sa’îd is one of the Sâbiqûn. Muhammad Sa’îd is a Halîl of Allâhu ta’âlâ. The rank of Hullat was transferred from me to him. Muhammad Sa’îd is a treasure of Allâhu ta’âlâ’s compassion. On the Judgement Day he will be granted the privilege of dealing out shares from the treasury of compassion. He has a great share from the rank of Shafâ’at (intercession). Muhammad Sa’îd passed beyond the circle of nafy (negation) like Ibrâhîm ‘alaihis-salâm’. Now he is with me in ithbât (proving true). One day I saw Muhammad Sa’îd running fast along the Sirât Bridge in order to enter Paradise.”

His statement, “My nisbat is like the Mujaddid’s nisbat,” would suffice to express his greatness. He has a book of one volume titled **Mektûbât**. This book is a collection of the subtle and occult pieces of knowledge poured into his blessed heart.

There was a woman who could not have a child because of old age. She came to him and said, “Please pray to Allâhu ta’âlâ to give me a child. Your prayer will be accepted.” He made tawajjuh and then said, “Allâhu ta’âlâ is going to give you a male child.” Indeed, she did have a male child some time later.

Someone had a son who was about to die. Bewailing in tears,

he entered his presence and begged: “Hadrat Îsâ ‘alaihis-salâm’ resuscitated dead people. You are Prophets’ inheritors. Please do make tawajjuh so that my son should recover from this plight.” The answer was a pregnant silence. A while later hadrat Muhammad Sa’îd said, “Your son’s soul left his body; yet it has come back; he is alive and in good health now.” When the man was back in his home, he found his son full of life and health.

Khawâja Muhammad Ma’tûm ‘quddisa sirruh’ is well known as the Imâm-i-Ma’tûm, the ‘Urwa-t-ul-wusqâ, renovator of the Religion. He is the Imâm’s third son. He was born in 1009 and passed away on the ninth of the month of Rebî-ul-awwal in 1079 [A.D. 1668]. Imâm-i-Rabbânî ‘rahmatullâhi ta’âlâ aleyh’ stated, “Muhammad Ma’tûm’s birth brought about plenty of barakat. It was in the same year when he was born that I attained the blessing of kissing my exalted teacher’s threshold, whereupon all this riches of knowledge and ma’rifat was unleashed.”

He was only three years old when he began to utter words of Tawhîd such as, “I am the earth,” “I am the sky” “I am this,” “I am that,” “That wall is the Haqq,” “That tree is the Haqq.” He memorized the whole Qur’ân al-kerîm in three months. And he was sixteen years old when he completed his education in the mental and traditional branches of knowledge and began to teach his disciples. During his education he acquired the method of dhikr and murâqaba from his noble father. Then he attained all sorts of blessings that could, or, rather, could not be imagined. Imâm-i-Rabbânî said about him, “This son of mine has idiosyncratic propensity towards the Wilâyat-i-Muhammadiyah ‘alaihis-salâm’. He is Muhammad-ul-mashrab and is one of the Mahbûbs. The case of my son Ma’tûm’s obtaining our nisbat is identical with that of the author of the book **Sherh-i-Wikâya**, who memorized all the books written by his grandfather.” I am afraid that, if his speed during the stages of Sayr and Sulûk and in transcending the grades on his way and the ranks he attained were described, those who consider themselves close would flee to a distance; those who think they have arrived at their goal would run in the course of separation. When he attained hâls, high ranks, peerless values and perfections, his blessed father gave him mutlaq ijâzat (full authorization). So this son fell behind his noble father and followed him step by step in the knowledge of zâhir and bâtin. His Kashf was precisely correct and powerful; he would say what grades of Wilâyat his disciples living in far-away countries had reached and what their mashrabs (dispositions, natures) were.

One day, as he was in the presence of his blessed father, he said, “I see myself as a nûr illuminating the world.” Imâm-i-Rabbânî ‘qaddas-Allâhu ta’âlâ sirrah-ul-’azîz’ said, “O my son! You will become the Qutb of your time. Do not forget this word of mine!” Afterwards, some time towards the death of his exalted father, the rank of **Qayyûm** was taken back from his father and given to him. Thus he became the **Qayyûm-i-zamân** and the **Qutb-i-devrân**. Imâm-i-Rabbânî said to this son of his: “My attachment to this world was due to my duty as the Qayyûm. Now you have been given this duty. All of the whole world has turned their faces in full enthusiasm towards you. The time of my transition to the Hereafter is close by.” At some other time he said, “A share from nobility is seen in you. As the dough of our master the Prophet ‘sall-Allâhu alaihi wa sallam’ was being kneaded, they added a remaining piece into the leaven of your dough of creation.” At another occasion he said, “This son of mine is one of the Sâbiqûn.”

In short, his blessed body was, like his father, one of the âyats, signs of Allâhu ta’âlâ. The world, which had been dark for some time, was illuminated with their barakat.

His letters, which were elucidations of abstruse mystic knowledge and ma’rifats, were compiled in three books. He explained those parts of his exalted father’s letters that were too difficult to understand, in its original language, Persian. Thus no secret was left unexplained. His Mektûbât (Letters) was written again in 1340 [A.D. 1922] and was printed in a splendid form in Pakistan in 1395 [A.D. 1985].

His kerâmats are beyond the limits of enumeration. A day before his passing away, a mysterious voice was heard at the door of every house in Serhend and in the neighboring cities. It said: “Tomorrow the Qayyûm-i-zamân Muhammad Ma’thûm will pass away. Those who wish to see him must hurry!”

The miracles and wonders that happened during his visit to the Kâ’ba-i-mu’azzama and the Rawdat-ul-mutahhara are narrated in a book that was published under the title **Al-yawâkit**. The compliments made to him by the haqîqat of Kâ’ba-i-mu’azzama, the conversations he had with our master the Prophet ‘alaihis-salâm’, his attaining various graces and kindnesses and many new grades in that presence are depicted in a sweet and pulchritudinous language.

The number of his disciples and the people who derived benefit

from them cannot be tallied. The fayz and perfections caused by his effective tawajjuh are the best evidences proving his high rank. More than nine hundred thousand people are said to have attained the happiness of becoming his disciples. He gave ijâzat to seven thousand of his disciples. In his presence, a disciple would attain the grade of Fanâ-i-qalbî in a week and perfection in Wilâyat in a month's time. He would make some people attain all these grades with only one tawajjuh. All his six sons were honoured with the rank of Qutb. They filled the whole world with nûr. In fact, his honourable father had said to him, "Your sons will become like me."

Hadrat Muhammad Ma'thûm 'rahmatullâhi ta'âlâ aleyh' had six sons and five daughters.

Muhammad Ferrûh and Muhammad Îsâ, two other sons of Imâm-i-Rabbânî, passed away of bubonic plague on the same day as did their eldest brother Muhammmad Sâdiq 'quddisa sirruhum'; the former was eleven and the latter was seven years old 'rahmatullâhi ta'âlâ alaihim ajma'in'.

His youngest son was Muhammad Yahyâ 'quddisa sirruh'. He memorized the whole Qur'ân al-kerîm when he was nine years old. The same year hadrat Imâm (Rabbânî) 'rahmatullâhi aleyh' passed away. He was very merciful, very compassionate to this son of his, too. After memorizing Qur'ân al-kerîm, he studied Arabic teachings. He learned most of mental and traditional knowledge from his elder brothers, and was twenty years old when he completed this education. He became a documentary source in the knowledge of Hadîth. He was an absolute document in the knowledge of Fiqh. Before he was born, the âyat-i-kerîma, "We give thee the good news of a (coming) son, whose name shall be Yahyâ," was inspired to his noble father (Imâm-i-Rabbânî). Therefore he named this son of his 'Yahyâ'. He acquired the grades of Tarîqâ-i-ahmadiyya from his elder brothers.

Muhammad Alamghîr Evrengh-i-Zîb, the time's emperor, would visit him and derive benefit from him. He made Hajj twice.

Mawlânâ Khâlid-i-Baghdâdî 'quddisa sirruh', who was the Mujaddid of the thirteenth century, the paramount and peerless scholar of his time, who had attained the spiritual grades of Ahmadiyya and who had reached perfection and had the competence to make others reach perfection, states, "In this Ummat (among Muslims), with the exception of the As-hâb-i-kirâm, I cannot see another person as good as Imâm-i-Rabbânî

‘rahmatullâhi aleyh’ in adhering to the Sunnat-i-seniyya, in having accurate and true views on the Names, Attributes and Person of Allâhu ta’âlâ, and in possessing very high, very exact and extremely subtle ma’rifats. Only Prophets ‘alaihim-us-salâm’ could recognize his haqîqat. How could Awliyâ comprehend this?” One of our superiors ‘rahmatullâhi aleyh” asked our master the Messenger of Allah ‘alaihis-salâm’ in his dream: “What would you say about the Mujaddid?” The beloved Prophet’s answer was: “I have four Khalîfas. Ahmad is the fifth.” Likewise, when Maz-har-i-Jân-i-Jânân ‘quddise sirruh’ asked our master the Prophet ‘alaihis-salâm’ a similar question in his dream, he received this answer: “Is there anyone else like him in this Ummat?”

Abdullah Dahlawî ‘rahmatullâhi aleyh’ states in the hundred and ninth letter of his **Mekâtûb-i-sherîfa**, “All Muslim countries have been covered with the fayz and nûr emanating from Imâm-i-Rabbânî Mujaddid-i-Elf-i-thânî Ahmad Fârûqî. It is wâjib for all Muslims to be grateful for his fayz. None of the other Awliyâ has informed about any ma’rifat or fayz similar to the new ma’rifats and fayz communicated by him. Formerly, Mawlânâ Khâlîd-i-Baghdâdî, Mawlawî Hirâtî and Mawlawî Qamer-ud-dîn Pishwarî were totally against him. When they visited this faqîr and attained the fayz from the Mujaddid, they realized the very high grades and ranks in this path. Muhammad Abd-ur-rasûl Berzenjî (1103 [A.D. 1690] was drowned in the sea on his way back from hajj. His book, titled **Refuting the Ignoramuses of Serhend**, cannot be an evidence for the deniers (of the Imâm). Someone named Ârif translated **Mektûbât** from Persian into Arabic without he himself understanding the subtle messages given in the book and thus changing them. When Berzenjî came across this erroneous translation in Medîna-i-munawwara he, being a person quite unaware of Tasawwuf, was disconcerted and wrote that refutation of his without thinking at all that he should inquire into the matter before doing so. On the other hand Mirzâ Muhammad Burhanpûrî, who was profoundly learned in the zâhirî and bâtinî branches of knowledge, saw the refutation and, translating Mektûbât into Arabic correctly, proved that the writings in the blessed book were perfectly concordant with the Sharî’at, naming his correct version **Atiyat-ul-ahbâb fi-r-redd-i-alal-mu’tarid-i-ala-sh-shaikh Ahmad Fârûqî**, and having Meccan scholars endorse his book.

Urwa-t-ul-wusqa Muhammad Ma'thûm, (as we have already stated), is Imâm-i-Rabbânî's son 'rahmatullâhi alaihimâ'. His book, **Mektûbât**, is in Persian and consists of three volumes. There are 239 letters in the first volume, 158 letters in the second volume, and 255 in the third. Thirty-two of these six hundred and fifty-two letters have been translated (into Turkish and thence into English) and written below. Muhammad Ma'thûm 'quddisa sirruh' passed away in the Serhend city of India in 1079 [A.D. 1668].

## TWO HUNDRED AND THIRTEENTH LETTER

**This letter, written to Hadrat Naqîb Shaikh Ferîd, preaches, gives advice, and recommends following the scholars of Ahl as-sunnat:**

May Allâhu ta'âlâ protect you against anything that would be incommensurate with your personality. May He accept this prayer of mine for the sake of your honourable forefather 'alaihi wa 'alâ âlihis-salawâtu wa-t-taslîmât'! The sixtieth âyat of ar-Rahmân Sûra purports: **"Goodness will be returned only with goodness."** I am at a loss as to what kindness I should offer in return for all your kindnesses. Only, I have been trying to take every sacred time as an opportunity to pray for your religious and worldly salvation. Al-hamdu-li-llâh, this task, beyond me as it is, falls to my lot. Another kindness (on our part) that would (only) mean a reward (for us) would be (to offer you some) preaches and advice. It would be such a great blessing for us if you would be kind enough to accept it.

O my noble and honourable sir! The essence of all preaches and the most valuable piece of advice is to meet men of Allah and to keep them company. And being a man of Allah, and adhering to Islam, in its turn, depends on holding fast to the right way guided by the Ahl as-sunnat wa'l jamâ'at, who, among various groups, are the only group blessed with the good news that they are the group of salvation. Unless you follow the way guided by these great people, there cannot be salvation. Unless you adapt yourself to the principles that these people inferred (from Qur'ân al-kerîm and hadîth-i-sherîfs), you cannot attain happiness. These statements of ours are confirmed by owners of wisdom, by scientists, and by the kashfs of Awliyâ. There is no mistaking. One should deem it lethal poison to be friends with a person who has swerved as trivially as a grain of mustard from the right way of